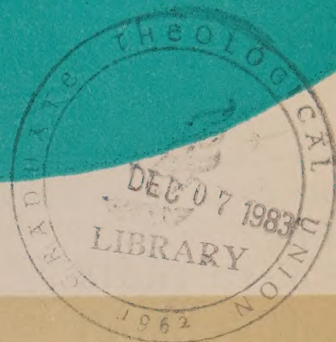




The South India CHURCHMAN

The Magazine of the Church of South India

● AUGUST 1983



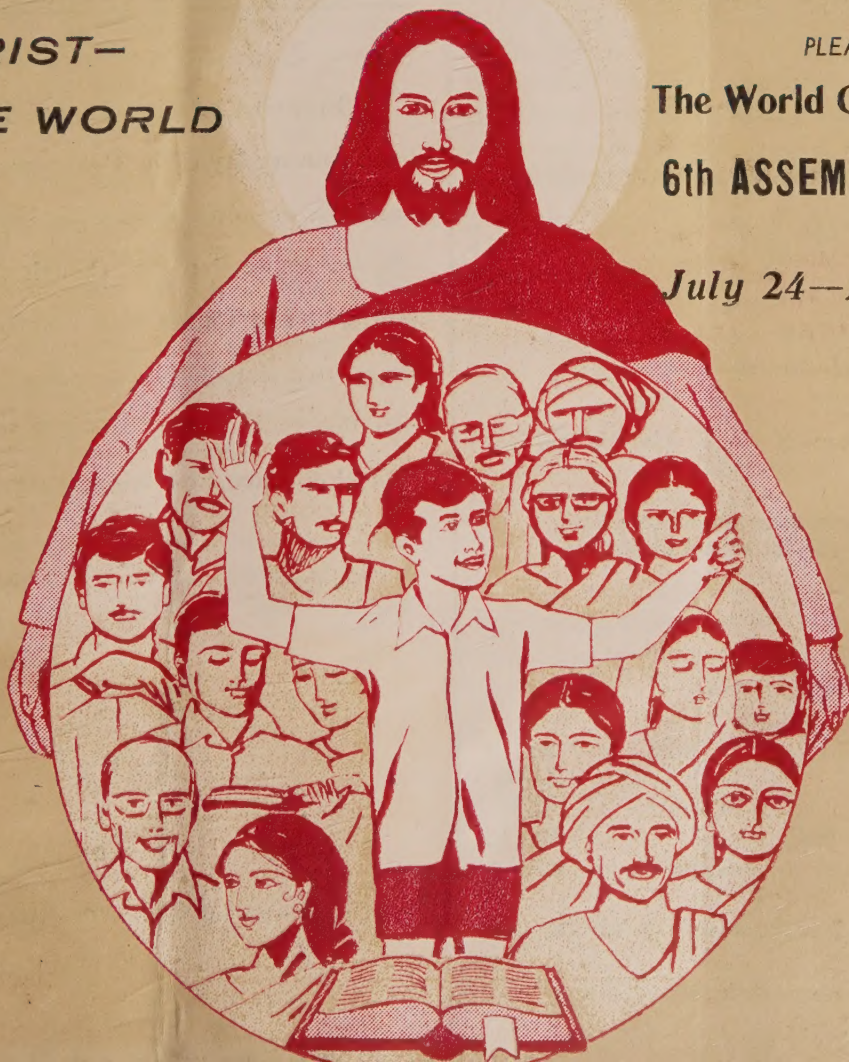
**SUS CHRIST—
OF THE WORLD**

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The World Council of Churches

6th ASSEMBLY AT VANCOUVER

July 24—Aug. 10, 1983



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Opinions expressed by contributors do not commit the C.S.I.

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AUGUST 1983

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25 Years Ago

In September of this year, we shall be celebrating the tenth Anniversary of the C.S.I. But before we do so, we must ask ourselves whether we are *One Church* or only *Mission* or *Mission and Church*... We are now not a mission but a Church and our mentality must be that Proper to a church, not that proper to a mission, and it is time that twain became one flesh, no longer speaking of 'mine' or 'thine' but rather gladly of ours.

Bishop David Chellappa
— Churchman — 1957

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Ananda' in Liturgy

RT. REV. DR. SUNDAR CLARKE, *Madras*

The days of the high and the low altar are over. In actual fact this is an anachronism. The celebrant must be close to the people as possible and not tucked away to the high altar nor lifted above to lofty pulpits. The celebrant could choose a low stool, a small table between and as close to the people, squat on the ground, have his books on a low table and do the first two parts of the liturgy. Prayers could be said kneeling or standing rather than sitting on benches cross leggedly. The celebrant could often use the Indian posture of Namaste while praying or hands lifted and the thumb and the first finger pressed together. Prostrating in prayer is another beautiful Muslim attitude that we could learn. To me it has theological significance. In prostrating before God we realise the everythingness of God and the nothingness of man. The Eastern custom of standing for all the Scripture readings must be continued. The word of God is always considered in its totality and standing only for the gospel is not ideal. It may be good to stand for all the readings, bow down without heads on our knees in total submission to the Word of God for all the readings. Postures must be used effectively and we need to seriously rethink the stereotyped postures so far adopted.

ANANDA

One of the greatest contributions we can make to liturgy and particularly in the Indian context is Ananda. The word Eucharist signifies Ananda and Ananda is to be found and needs to be found in the use of the Eucharistic liturgy. It is a drama of suffering joy. The elements of suffering, perhaps quite applicable to the Indian mind and the elements of joy also familiar to the Indian way of life needs to be interwoven into our liturgy. Instead of being a monotone liturgy it needs to be more of unison and harmony, instead of being a mono-act it needs to be the action of the people of God. We need to introduce more of dance and drama in our liturgy. Particularly the rural folk would understand the liturgy with more of Kummi, Kollattam, dance and drama.

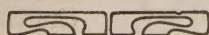
Our Ananda could further find expression in the clapping of hands, the lifting of hands, in the holding of hands, etc.

Liturgy should not be mere words and should also include touch, feeling, colour, music, dance and drama. These are all symbols of Ananda. We do not need to be ashamed or shy of expressions of Ananda. There could be constant exclamations of Hallelujah, Praise the Lord, Christuka jai, Jai ho, Jai Masi etc. The traditional salutation can be further Indianized with the salutation of the Lord including a Namaste or a Vanakkam.

SYMBOLS

Sometimes we speak lightly about the more ritualistic Churches that have the 'Yells, smells and bells!!!' Referring to chanting, incense and ringing of bells the symbolism is meaningful and is typically Eastern and Indian. We sadly lack more symbolism in our worship. Worship must signify joy, worship should be rich in symbolism. We need to have colour, music, bells, clapping of hands in worship. We have rather set ideas and have made God and the time of worship a very long faced and serious affair. We need to clap and sing unto the Lord. We need to make a joyful noise to the God we worship. Our hymn singing is often funeral singing and we must encourage singing joyful songs with clapping and with joy. We need to bring offerings of fruits, vegetables, chickens, eggs, etc. The voice of the bleating sheep, the mooing calf should mingle with our praise and thanksgiving to God. Both at the little entrance and at the great entrance of worship there must be more symbolism. There must be offerings of the people by the people. Our daily labour and its fruits must be symbolised in our offerings to God. In the early Church people brought as their offerings wine, corn and oil along with their monetary gifts. Similarly we could bring the fruits of our labour along with our offerings and the fruits of our gardens and farms to be offered to God.

In our own Indian set up our worship needs to include more of these three aspects namely' Mauna, Bodily movement and posture and symbolism. These are aspects to make our liturgy particularly the liturgy for Holy Communion more meaningful and significant.



THE WORLD COUNCIL OF CHURCHES

MR. LEON HOWELL, *Washington D.C.*

The World Council of Churches is an expression of faith. Its 301 member churches from almost a hundred countries differ markedly. They come from a wide variety of confessional traditions, worship in hundreds of languages, live under a jumble of political orders, emerge from contrasting historical experiences, express their hope in vastly different cultures.

But they have joined together in World Council of Churches because of their common faith. 'Now faith is the assurance of things hoped for, the conviction of things not seen' (Heb. 11:1).

The basis

Together they affirm that the World Council is a 'fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil their common calling to the glory of one God, Father, Son and Holy Spirit'.

The Vast majority of Reformation, Orthodox and Anglican Churches has come to affirm this 'basis' (as it is called in the constitution) as a sign of their willingness to journey together on an ecumenical adventure.

Through their common instrument, the World Council of Churches (WCC), these 301 churches represent almost 400 million Christians.

The 'basis' is not a full confession of faith. Membership is open to any Church that accepts the 'basis'; by it the Council defines its nature and clarifies membership limits. (Clearly limits are there; no secular organization, no political party, no religious body other than Christian could belong.)

The commitment is moral; how seriously membership is taken is not a matter which can be legislated. 'Any authority the Council will have will consist in the weight which it carries with the churches by its own wisdom,' said ecumenical pioneer William Temple.

Thus the Council is not a universal authority which controls what Christians should believe or prescribes what they should do. 'The World Council is an entirely novel attempt at the churches being in concert together,' General Secretary Philip Potter has said.

The history

That act of faith, that acting in faith, which created the WCC in 1948, was the culmination of a process that had its most obvious roots in the early years of the twentieth century.

The Christian Church, through the remarkable chapter of its history known as the missionary movement, had helped to plant the church in all parts of the world. It had broken out of its Western parochialism. But the scandal of its disunity was increasingly felt in Asia and Africa, challenging the consciences of a growing number of Christians.

The modern ecumenical movement ('ecumenical' from the Greek word, *oikoumene*, the whole inhabited world) is most commonly traced to the World Mission Conference in Edinburgh in 1910. Mission agencies and the churches met to plan mission strategy — 'the evangelization of the world in our generation' was a slogan used by John R. Mott, one of the organizers of this meeting and a more coordinated approach to mission.

Shortly after World War I had shattered some of the presumptions of Western Christendom, 1920 brought three very special meetings to Switzerland. One followed up the Edinburgh meeting and planned the creation of the International Missionary Council (IMC) which emerged formally in 1921. A second brought together those anxious to tackle the difficult issues of doctrine which separated the churches. From this came the Faith and Order movement which had its first world meeting in Lausanne in 1927. The third set in motion 'Life and Work' which was born officially in Stockholm in 1925 at the Universal Conference of the Church of Christ on Life and Work. Identified with the phrase, 'Service united by doctrine divides', Life and Work wanted to relate Christian faith to international relations and to social, industrial and economic life.

Dr. Willem A. Visser't Hooft, first General Secretary of the WCC, recalls that at that time, 'it seemed that the organizations were so different that it would be impossible to bring them together, co-operation in mission; unity in doctrine and church order; common action in society, these seemed to require different approaches. In the end there were a few men of vision and imagination who looked ahead towards a more inclusive goal'.

Their vision prevailed. By 1938 Faith and Order (F & O) and Life and Work (L & W) had in fact begun to establish a World Council of Churches. But World War II intervened. Visser't Hooft was called to staff the World Council of Churches (in process of formation). Working almost alone from Geneva, he helped the church to support work among prisoners of war, chaplain services, preparation for Christian aid in reconstruction after the war, refugee work, and to maintain some ties with the Evangelical Church in Germany.

The World Council of Churches finally arrived with its first assembly in Amsterdam in 1948. Saying 'we intend to stay together', it was established by 146 predominantly Western churches (only 30 came from Africa, Asia, and Latin America).

What was taking place through the years and took final shape in 1948 was a decision that the independent ecumenical streams — mission movements and life and work, Youth and Bible societies — would now flow into an organization of the churches. It was a crucial decision, one debated even today when those involved in ecumenical action from below or outside the churches wonder if the churches indeed were the right, even a possible, vehicle for unity.

Visser't Hooft believes that while ecumenical momentum still comes in essential ways from outside the church

institutions, the ecumenical movement cannot be 'healthy' without the churches . . . This is the only way to give the ecumenical movement substance in history. An ecumenical movement which is completely non-institutional or even anti-institutional can produce firm ideas of faith, but cannot produce concrete results'.

He warns that a defeatism which sees the churches incapable of renewal is as false as the triumphalism which claims for them now what can only be claimed for the church triumphant at the end of time. 'As men and men of the ecumenical movement, we have special reason to speak with gratitude about the churches. They have to a considerable extent responded to the call to come out of their isolation, to enter into dialogue, to assist each other, to take common action in meeting human need, to speak out together against oppression and injustice.'

The result

They came out. They decided to stay together. They have stayed together. And others have joined. Today churches from all continents and all worlds—first, second and third—are involved in this expression of faith. A handful of churches have left—often receiving considerable publicity—but many have come in, and keep coming—without receiving any publicity.

If the WCC is a 'privileged instrument' of the ecumenical movement, it is not itself the ecumenical movement. Most important is the way the barriers have been removed among people all around the world, who work, pray, confess, struggle and live their faith together. For any, the structural roadblocks still in the way of the 'visible unity' the WCC seeks are of little consequence. Here it counts, we are already one. General Secretary Philip Potter described these signs of the new community in the Central Committee of the WCC in these words:

All over the world there are Christian communities which are signs of life and joy. They are those who dare challenge the forces of death and of despair with the message of the kingdom of God and his justice. These are the communities; these people's movements; these lay groups; these small experiments in participation in development through self-reliance; these groups working for community health care and seeking to be healing communities; these worshipping congregations creating new songs and liturgies and supporting one another in a solidarity of faith and witness; these persons who risk or suffer imprisonment, torture and death for their joyful testimony of God's just rule; these simple, conservative believers who allow their eyes to be opened to the world around them and take the first tentative steps to reach out to their lowly human beings in need—these are all manifestations of the community of life and joy, of the communion of the saints.

From this rich experience comes the continuing momentum for the ecumenical movement. The Roman Catholic Church, with over 600 million members, also works for the unity of all Christians. Its attitude has changed radically since Pope John XXIII called the Second Vatican Council twenty years ago. That Council's Decree on Ecumenism praised 'the ecumenical sincerity and energy of the separated brethren'.

Pope John XXIII created in 1960 a Secretariat for the Promotion of Christian Unity to coordinate all ecumenical relations with other churches. Since 1965 annual meetings have taken place in the Joint Working Group, with members appointed by the Vatican and the WCC, to discuss common issues among their members.

Pope Paul VI visited the WCC in 1969 and called the occasion 'a prophetic moment and truly blessed encounter'. Pope John Paul II also intends to visit; earlier plans made for 1981 had to be cancelled because of the attempt on his life.

The Roman Catholic Church has become a full member of more than twenty national councils of churches as well as the Caribbean and Pacific regional councils. A number of Roman Catholics are full members of the Faith and Order Commission. Eventual membership in the WCC by the Roman Catholic Church, with all the complexities that suggests, is still an open question.

National councils exist in many nations. So do regional councils; the Christian Conference of Asia is the oldest; 1982 will see a constituent assembly for the Latin American Council of Churches, already in process of formation.

Add to that 12 international confessional organs, of which the Lutheran World Federation, the World Alliance of Reformed Churches, and the World Methodist Council have their offices with the WCC in the Ecumenical Centre in Geneva. So also do the Conference of European Churches, and representatives of the Russian Orthodox Church and the Ecumenical Patriarchate in Constantinople.

Establishing and maintaining relationships 'with national councils and regional councils of churches, world confessional bodies and other ecumenical organizations' is another constitutional 'function' of the WCC.

The work

It all began in Amsterdam (1948). The Second Assembly gathered in the midst of Cold War tensions in Evanston (near Chicago, USA). Held in New Delhi, India, in 1961, the Third Assembly is remembered as the first outside the West, because the International Missionary Council (IMC) was integrated into the WCC, and because the Orthodox churches in the socialist countries joined. Uppsala (near Stockholm, Sweden) was the site of the Fourth Assembly in 1968. This assembly confronted the churches with the challenges of the 1960s: racism, the growing gap between poor and rich nations, the student revolts, and the ambiguity of new scientific and technological 'progress'. Nairobi, Kenya, was the site of the Fifth Assembly. By this time the meeting, which involved almost 3,000 delegates, consultants, visitors and press, had grown into a complex event requiring years of preparation. The churches now move towards their Sixth Assembly in Vancouver, Canada, in July-August 1983. The theme will be Jesus Christ—The Life of the World.

Scott, Primate of the Anglican Church in Canada, is Moderator of the Central Committee of the WCC. The Committee, which currently has 134 members, is elected by the assembly to meet annually to act on its behalf between assemblies. Scott also chairs a much smaller Executive Committee which meets more often. From the Central Committee comes the nomination of individuals to commissions and working groups overseeing the work of the staff. Altogether in 1981 some 250 men and 75 women from a large cross-section of the membership of the WCC were regularly involved in planning and overseeing the Council's programmes and activities.

The offices of the WCC where daily work is carried on are located in the Ecumenical Centre in Geneva in a four-storey building just above the UN and near the World

(Contd. on page 7)

Ministry: A Biblical Perspective

REV. T. ARUL DOSS

(Tamilnadu Theological Seminary, Arasaradi, Madurai)

I. What does ministry mean?

Ministry is the actualization of God's will. (cf. Is. 6:6f; Jer. 1:4ff; Mt. 28:19) and the ministers are, as instruments, called to accomplish it willingly (cf. 1 Cor. 9:16f). Ministry, whether spiritual or secular (R. 13:1-4), is primarily a function and not an office. It is, therefore, one's obligation and responsibility and never a privilege or a stepping stone to nobility.

Ministry is a response to the needs in our context. Hence, it is a loving service to the mankind as well as God (Mt. 25:31ff).

Ministry is many sided which constitutes different kinds of activities in different positions and grades (cf. 1 Cor. 12:4-7). Everyone, whether clergy or lay man or woman, has freedom and opportunity to exercise it without any distinction (cf. Gal. 3:28).

II. What are the terminologies employed for the concept of 'ministry'?

In the *Old Testament*, the Hebrew verb *Sarat* is employed to signify the service. It is used both for the higher service as in the case of Joseph (Gen. 39:4) and also to the service rendered to God (Is. 61:6). Another term is *mesarat* which stands for the minister. Joshua was Moses' minister (Ex. 24:13; Josh. 1:1) and the priests were described as the ministers of rituals (Joel 1:3, 9).

In the *New Testament* many Greek terms are used to express the concept of ministry, minister, serving, service etc. Six groups of words have been used in triplets and each consists a noun, an abstract noun and a verb, to refer Minister, Ministry and to minister. The Greek terms are: *Douleo*, *Hupayreteo*, *Leitourgeo*, *Therapuo*, *Latreuo* and *Diakoneo*.

These terms are used with double connotations both secular and religious — service rendered to God (2 Cor. 6:4); to Christ (2 Cor. 11:23); and to the Gospel (Acts 20:24; Col. 1:25). However, the New Testament does not tell any regular organization with distinct titles indicating specific duties. Only in the Pastoral epistles, these terms acquired the technical names of the church workers with specific duties. It is therefore, obvious that the organizational set up took place only in the later period.

III. How did ministry originate?

a. God is the source:

Ministry originates from God and never the creation of the church. God is the source of all ministries. In the Old Testament, the ministry of God as the shepherd is affirmed in the life of Israel. (Is. 40:10f; Ps. 23 also

cf. 79:13; 100:3). Hence, God Himself is the minister who has also sent his only son to be the minister of mankind (Jn. 3:16; 20:21). Paul also confirms that ministry originates from God and God appoints ministers (1 Cor. 12:28). Thus ministry was God's before man involved and exercises it.

b. Jesus is the Pattern

Like father, Jesus is also called as the great shepherd (Heb. 13:20; 1 Pet. 5:4, Jn. 10:11ff). He has chosen the twelve to continue the ministry which God has inaugurated (cf. Mk. 6:7 also cf. Acts 20:24).

Jesus is the model and pattern of all the ministries. For example, he washed his disciples' feet and showed the humility (Jn. 13:4-6); he accepted the poor and sinners and served for their betterment, he even gave his life as a ransom for the sake of people (Mk. 10:45). In short, our ministries are reflections of Jesus' ministry.

c. Holy Spirit is the guide

Holy Spirit is our guide as God extends the ministerial functions through Holy Spirit (Acts. 13:4; 20:23; 1 Pt. 1:12). The Acts of Apostles is actually the acts of the Holy Spirit as it guided the ministers (also cf. Eph. 3:5).

Thus, all ministries are God's before it becomes man's ministry and the ministers are only instruments to accomplish them.

IV. Was Judaism a model to Christian Ministry?

Judaism, to some extent, paved the way for Christian Ministry since the early Christians who were all Jews brought many religious customs of which they were familiar.

a. Worship:

The synagogical services were conducted by any one of its members and he need not be from priestly line. For example, Jesus (Lk. 4:16ff) as well as Paul (Acts 13:14:44; 14:1; 17:1, 2, 17; 19:8) preached the word of God in the Jewish synagogues. Similarly, the New Testament does not make any distinction that certain things should be done by the clergy and the rest by the laity. No clear indication that who can celebrate the Eucharist at the baptism (cf. Jn. 3:22; 4:1; Acts 8:12; 1 Cor. 14ff).

b. Commissioning:

The Jewish rite of 'laying on of hands' was taken over by the early church (Acts 6:6) for the appointment of ministers (also cf. 1 Tim. 4:14; 2 Tim. 1:6).

Administration :

The appointment of Elders in the Christian churches is also similar to the elders of the Jewish synagogues. (cf. Acts 20:17ff; Timothy and Titus in Pastoral Epistles) Nevertheless, the elders of the synagogues were responsible only for the discipline in accordance with Torah. But the elders in the churches had wider role such as visiting the sick etc, etc.

1. The title — Presbyters

Judaism is the source for this title where the elders' body of the Synagogue was called as 'Presbyterioi' (cf. Lk. 22:26; Acts 22:5; 15:2). The title 'Presbyter' in all probability modelled upon Judaism.

To sum, the primitive Christians had borrowed some of the Jewish customs with modifications.

V. What are the qualifications to be a minister ?

a. Call and confidence :

In the Old Testament, the prophets had the confidence that they were called by God. Jesus too, was confident of his call and faithful to it throughout his life even unto death (cf. Phil. 2:8). The New Testament also assumes that those who were called to ministration had been confident of their call (Gal. 1:15f) and remained in it in all circumstances (2 Cor. 11:23ff).

b. Servant motif :

Ministry is not for authority or popularity but for serviceability. The New Testament emphasizes the lowliness of the ministry. Christ came in the form of servant (Phil. 2:7) not to be ministered but to minister (Mk. 10:45) as a servant (Jn. 13:4ff also cf. Lk. 22:2b). He advised the disciples who argued for the status that greatness is not in rank but in service (Mk. 10:35ff). The Apostles followed the pattern of their master (cf. Rom. 1:1; Gal. 1:10; Tit. 1:1; James 1:1; 2 Pt. 1:1).

c. Commitment :

Call and Commitment are inseparable. Those who were called had also committed to it. (Acts 9:20; 26:16, 17; Mk. 1:17). Sometime the existing situation itself calls one to commit and to involve in ministration. For example, the Samaritan considered the situation as his call and committed to it. (cf. Lk. 10:30ff). Hence commitment should emerge spontaneously.

d. Outward Qualifications :

Though the New Testament does not insist on any qualification as we do, the appointments were made under certain merits and principles. For example, Mathias was elected under certain merits (Acts 1:2f) and this was the case when they elected the seven (Acts 6:3). However, the Pastoral Epistles inform the norm of the ministers (Tit. 1:5-9; 1 Tim. 3:1-13) that is the moral fitness and the ability to govern the family and congregation.

VI. What were the forms of the ministry ?

a. Apostles :

The diakonate embraces many forms of ministries. The ministry of Jesus can be defined in two parts — to serve and to give. After the ascension of Jesus Christ, the apostles considered the commission (Mt. 28:19) seriously and continued the ministry having empowered by the Holy Spirit. Along with the twelve, others were also called as apostles and engaged in the ministry (cf. 1 Cor.

9:5; Gal 1:19; also cf. Acts 15:13ff; Rom. 16:7). The apostles travelled extensively (Acts 10:23ff; 13-28) for Paul found no apostle except James in Jerusalem (Gal. 1:19 also cf. Acts 21:18).

b. Fellow labourers :

Along with the apostles, other disciples also engaged in the ministry (cf. Lk. 10:1ff; Acts 1:16). Seven were put in charge of ministering the widows (Acts 6:1ff) Timothy and Titus, the apostolic legates, were ministers of Ephesus and Crete churches respectively (1 Tim. 1:13; Tit. 2:15), Silas (Acts 15:40) Judas (Acts 15:22, 32) and Appollos (1 Cor. 4:1ff) also exercised the ministry.

There were also charismatic ministers such as miracle workers, healers, speakers and interpreters of Tongues. There were also prophets who did the ministry of prophesy. They were ranked after the apostles (1 Cor. 12:28; Acts 11:27; 13:1; 15:32; Rom. 12:6; Eph. 4:11). But persons who habitually possessed the prophetic inspiration were considered as prophets (cf. 1 Cor. 14:31; Acts 2:17f). The teachers from both sex associated with the prophets (Acts 13:1).

Local Ministry : The structure is seen in the Pastorals.

a. Presbyter/Bishop :

In the New Testament the terms Presbyters and Bishops are used interchangeably to the same officials (cf. Acts 20:17 = 20:28). Those who accept the two terms as synonymous, place the texts 1 Tim. 5:17-19 and 3:4f and conclude that Presbyter and Bishop are the same person but called by two different titles. But others who view them as different personnel, place the text 1 Tim. 3:1-3 and argue that deacons are mentioned immediately after the Bishops (cf. v. 2 & 6) but the Presbyters appear only in the later context (cf. 1 Tim. 4:14). However, without pressing it too much, it is reasonable to infer that the title Presbyter was used among the Jewish communities and the title 'episcopus' (Bishop) was among the gentile congregation (1 Pt. 5:1f).

Deacons

The seven were neither the first deacons nor the forerunners of diakonate. Because nowhere in the New Testament they were called as deacons. Further, Philip became an evangelist (Acts 21:8) and Stephen engaged in preaching and doing miracles (Acts 6:8). Again the qualification of the deacons in Acts 6 and 1 Tim. 3:8ff are not identical. However, the procedure of appointment and the functions are similar.

Evangelist : Philip (Acts 21:8) and Timothy (2 Tim. 4:5) exercised their ministry as Evangelists.

Women :

Both in the Old Testament and New Testament women engaged in the ministry. (Ex. 15:20; Jud. Chs. 4 & 5; 2 K. 22:8-20; Neh. 6:14; Acts 21:8). There were women evangelists in the company of Paul (Phil. 2:4f; Rom. 16:1f also cf. 1 Tim. 5:10; 3:11). But it is doubtful whether Paul is referring a fixed office or simply mentions their services.

VII. What were the methods adopted in the appointments ?

No clear procedure or method is indicated in the New Testament. The members of the church with the guidance of the Spirit (cf. Acts 13:1-3) selected people for the ministry and appointed them by the so-called ecclesiastical

rite of the laying on of hands. But the right of laying on of hands cannot be taken as the rite of ordination even though it was adopted in the appointment of elders and deacons. Because the same rite is mentioned frequently in association with the healing of the sick or maimed (cf. Mk. 5 : 23 ; 7 : 32 ; 6 : 5 ; 7 : 25 also cf. Mk. 16 : 18). Book of Acts also mentions the rite in connection with the gift of healing (9 : 12, 17 ; 20:18) and of Baptism (8 : 17ff ; 19 : 6). At the same time, the same rite was performed when people set apart for ministry (Acts 6 : 6 ; 13 : 3). Nevertheless, they were not appointed or ordained to an office but for the special tasks (cf. Gal. 1 : 11-17 ; Acts 26 : 12ff). Thus there is no evidence both in the gospels and Acts that this rite signifies ordination.

There is no ground to substantiate this even in the Pastorals. 1 Tim. 4 : 14, as some assume, cannot be a reference which points ordination. It refers neither ordination nor reconciliation for there is no evidence of readmitting the penitents through this rite. The rite, therefore, refers the acceptance of the new comer into the Christianfold rather than ordination. The Greek verb 'Kathismai' used by Jesus (Mt. 24 : 47) and Stephen (Acts 7 : 35) indicates appointments rather than ordination.

And it is uncertain that the gift of the spirit is associated only with this rite. Because the descent of the Holy Spirit precedes this rite (Acts 8 : 14 f ; 19 : 1ff) and in some places the spirit did not descend even after this rite (Acts 6 : 6 ; 13 : 3). Again it is uncertain that this rite was exercised only by the apostles. For it was performed by people other than the apostles (Tit. 1 : 15 ; 1 Tim. 5:22 ; Acts 6 : 6 ; 9 : 17 ; 13 : 1f). Above all there is no provision of this rite in the commission of Jesus for the succession of ministers (cf. Mk. 3 : 14f).

VIII. Was Ministry a salaried profession ?

Though Jesus accepted the gifts (Lk. 8 : 3) and declared that the labourer deserves for food (Mt. 10 : 10) he never informed that ministry is a salaried profession. Reversely, he advised his disciples not to take money or any provision but to accept the hospitality from whom they visited. (Lk. 10 : 7). The hospitality cannot be considered as salary.

Again, though Paul (1 Cor. 5 : 13) and the Pastorals (1 Tim. 5 : 17f also cf. 1 Th. 5 : 13) say that the ministers should be fed by the congregation, Paul and his companions declined the gifts and lived on their own (Acts 20 : 33f ; 2 Cor. 12 : 13f ; 1 Cor. 9 : 4ff).

Though Paul accepted the gifts from Philippian congregation, he made it clear that he was neither dependent on their gifts nor seeking further provisions. (Phil. 4 : 10ff) Thus the ministers were neither paid servants nor received regular income for their ministration (2 Cor. 11 : 27ff).

IX. What could be the aims of the ministry ?

It must be many sided as the term itself is a comprehensive one. No fixed or authoritative directions are made and so it is flexible according to its needs.

a. Ministry of the word :

Preaching and teaching are the primary aims of the ministry (cf. 1 Tim. 5 : 17). Preach the fundamental facts of the gospel to the believers and teach the knowledge of the scripture to the young and to the new converts in order to help them to observe the word of God. Both Jesus (Mk. 1 : 38f) and the apostles (1 Cor. 1 : 17 ; 2 Tim. 1 : 11) moved from place to place preaching the Word of God.

b. Ministry of Prayer :

Prayer is a heart-service for the prayer of faith will save the sick (Jas. 5 : 13ff). Jesus prayed for his disciples (Jn. 17). Paul prayed for the congregations (Rom. 1 : 9) Philm. 4 ; Col. 1 : 13; Eph. 1 : 16).

c. Ministry of Social Welfare :

Jesus himself extended his ministry towards the welfare of the poor, the outcast, the sick, the demonic and the widows. Most of his miracles were done to release people from the bondage of alien forces. His parables too show that his main concern was the socially oppressed people (Lk. 10 : 29ff ; Mt. 20 : 1ff ; Lk 16 : 19ff). The apostles too performed many healing miracles (Mk 3 : 14 ; Acts 3 : 1ff ; 9 : 32ff ; 20 : 8f). They also admonished their fellow-labourers to share other's burdens (Gal. 6 : 1ff) to visit the sick and the captive (Jas. 5 : 14), to comfort the bereaved (Rom. 15 : 4 ; 2 Cor .7 : 13 ; 1 Th. 4 : 18) and to extend the hospitality to a stranger (Rom. 12 : 13 ; 1 Tim. 3 : 2)

Ministry of Correction :

Minister is supposed to correct boldly the false teachings and errors. Paul boldly called the Galatians and thus corrected the abuses among them. He exhorted Timothy and Titus to exercise the ministry courageously (2 Tim. 1 : 6 ; 4 : 5 Tit. 1 : 10f ; 3 : 10f).

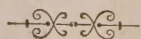
Conclusion :

Ministry is both for body and soul. In so doing one may face criticisms, attacks and even death (cf. Jn. 10 : 11). This is true in Peter's life. After having given the responsibility of ministering the flock, Jesus asked Peter to follow him which John clearly asserts that Jesus meant with what kind of death Peter was going to die (Jn. 21 : 15-19). The tradition affirms that Peter was crucified like his master for the sake of the word of God.

Follow Jesus — Bear the Cross — Wear the Crown.

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The World Council of Churches—(Contd. from page 3)
Health Organization (WHO) and International Labour Office (ILO) buildings. The staff is made up of 280 people (October 1981) from all over the world, of whom 110 are executive or programmes staff.

Since 1971 the tasks in Geneva have been divided into three primary units, each of which has four or five sub-units. Unit I is Faith and Witness (sub-units: Church and Society, Dialogue with people of Living Faiths and Ideologies, Faith and Order, World Mission and Evangelism). Unit II is Justice and Service (sub-units: Inter-church Aid, Refugee and World Service, International Affairs, Churches' Commission for Participation in Development Programme to Combat Racism, Christian Medical Commission). Unit III is Education and Renewal (sub-units: Education, Programme on Theological Education, Renewal and Congregational Life, Women in Church and Society, Youth).

More will be said later about the work of the individual sub-units. The purpose of the unit arrangement is to seek closer working relationships within the units and the Council. Each unit has a staff moderator who also serves the General Secretariat as a Deputy General Secretary. Prof. Todor Sabev (Bulgaria) is moderator for Faith and Witness, Dr. Konrad Raiser (Federal Republic of Germany) of Justice and Service, and Mrs. Marie Assaad (Egypt) for Education and Renewal.

Dr. Potter became General Secretary of the WCC at the end of 1972, after previously serving the WCC as Director of the Commission on World Mission and Evangelism (CWME) and, much earlier, as Director of the Youth Department. He is the third General Secretary—Dr. Visser't Hooft and Dr. Eugene Carson Blake preceded him—and the first third world person to hold the position.

The gains

In this ecumenical arena, then, the give and take goes on. And, remarkably, this acting in faith has produced a considerably richer understanding of what the full content of that faith is. The fact is that many problems remain, that the visible unity sought has come much more slowly than prayed for, that not enough of the ecumenical experience has penetrated to local parishes and congregations, that the early excitement and expectation have given way to weariness and near despair.

But it is also necessary to understand how far faith has brought the churches. When the Council was formed in 1948, it was world in name only: many third world churches were still dependent, few Orthodox were members. Today the WCC includes churches from all over the world, free to make their contribution to the dialogue of cultures. A member of Pentecostal churches have joined the Orthodox Anglican and Protestant traditions within the WCC. The Roman Catholic Church is now very much a part of the ecumenical movement. The movement involves the widest range of colours and women are no longer in the background. In various ways the churches to each other, challenge each other, learn from each other, and witness together.

Given the centuries of hostility, mistrust, and fear of one another, this has been 'no mean achievement in so short a time,' Philip Potter has said. It is too often taken for granted. 'We do not often enough rejoice and give thanks that God has drawn his people together in this miraculous way, using such instruments as the World Council of Churches.

(Excerpted from *Acting in Faith*.)

**"I couldn't plan
for two futures with
one salary cheque,
till I found out about
UcoPlan"**



UcoPlan
A unique service to
help you earn more
than ever before

Saving for children is difficult these days. Yet, I will be ready, when they are. Thanks to UCOPLAN—the free, financial advisory service. UCOPLAN has fitted my savings capacity to my goals and has assured me maximum earnings. Plus security for my children through a simple plan.

There's a UCOPLAN for your future too. Drop by any UCObANK branch today and ask for details. UCOPLAN has a wide choice of lucrative ways to make your money work.

Because you've worked hard for it.



United Commercial Bank
the friendly bank round the corner

Jesus with People

MR. M. E. PRABHAKAR, CISRS, Bangalore

‘And Jesus went about all the cities and villages, *teaching* in their synagogues, and *preaching* the gospel of the kingdom and *healing* every disease and every infirmity. When he saw the *crowds*, he had *compassion* for them, because they were harassed and helpless, like sheep without a shepherd.’

(RSV, Mt. 9 : 45, 36).

1.0. History is normally written to record the deeds of important and mighty people — conquerors, kings, statesmen and charismatic leaders and events of national glory or advantage. What of the people who are the tools, pawns and victims of creating territory, power, wealth and to achieve the ambition of dominant nations or individuals? It is customary to read history without any understanding of the sufferings and alienation of the ordinary people — the harassed and helpless, the poor and the oppressed. ‘The true history of mankind is the history of suffering. (Metz).’

1.1. The gospel account by Luke emphasises the solidarity of Jesus with the poor, while the gospel account by Mathew highlights the searing conflict of Jesus with the powers, calling for an alternate consciousness and community that cares for and responds to the cry of ‘people’. The Bible is, perhaps, the only book that records the struggles of the poor. (= oppressed), and the Word of God that unambiguously declares that God is on their side, for their liberation and shalom. The Biblical test of community is whether the ‘lowly and oppressed’ are being restored and lifted up from their deprivation and alienation for participation as ‘subjects’ of their own history. The failure in this test, prompted God to make a new covenant which will put the law within his people, written on their hearts, and He Himself shall be their God, and there will be no need any more to teach each other, brothers and sisters, saying, ‘Know the Lord’! (Jer. 31 : 33-34). The mission of God, in Jesus, is a call to community. Jesus proclaims *the Kingdom of God*, calling for repentance and faith, and the creation of a *new community* in which justice and right relations (righteousness) will prevail and compassion will become a way of life.

2.0. *Jesus with the people* reveals his deepest fellowship of suffering and solidarity with them, even to death on the cross. In the time of Jesus, a small upper class, which was wealthy and powerful, compromised with the foreign overlords and arbitrating religious law ruled over the vast majority of *people*. The people were truly down-trodden and broken, being heavy-laden by both civil and religious taxes, refused political participation and social status, deprived of economic well-being and denied even religious comfort. It is to them that Jesus came, preaching the good news and blessings of the Kingdom, and offering them liberation and abundant life.

2.1. The story of the Temptations of Jesus (in the wilderness, Mt. 4 : 1-22) suggest that Jesus deliberately rejected the economic, political and religious power, and chose a *people’s ministry*! His alternate consciousness is reflected in his words, ‘Those who are well have no need of a

physician, but those who are sick... For I came not to call the righteous, but sinners’ (Mt. 9 : 12-13); ‘I am among you as one who serves’ (Lk. 22 : 27); ‘For the Son of man also came not to be served, but to serve’ (Mt. 10 : 45); and ‘For the Son of man came to seek and save the lost’ (Lk. 19 : 10). He embraced poverty and powerlessness as his way, relying on God’s will. Taking the form of a servant (Phil. 2 : 5-8), he became one with the helpless people experiencing their harassment, participating in their struggles and hopes, to liberate them and bring them wholeness, community.

3.0. The Compassion of Jesus :

3.1. Jesus’ response to the crowds/people whom he saw as harassed and helpless, like sheep without a shepherd — was warm, affectionate, and responsible :

Jesus was *moved with compassion* and he — welcomed them (Lk. 9 : 11) and taught them in parables (Mk. 4 : 1-13; Lk. 8 : 4), and of the Kingdom of God (Lk. 9 : 11; Mt. 13 : 1-11; Lk. 6 : 20-26).

— cured them that had need of healing (Lk. 9 : 11) and healed every infirmity and disease (Mt. 4 : 23, 9 : 35), cast out demons (Mt. 8 : 16), made lepers whole (Mt. 8 : 1-4; Lk. 17 : 12-19); gave sight to the blind (Mt. 20 : 34; Lk. 18 : 35);

— he fed and satisfied : 5000 (Mt. 14 : 15-21; Mk. 6 : 34-41; Lk. 9 : 12-17; Jn. 6 : 5-14); and 4000 (Mk. 8 : 10; Mt. 15 : 32-39);

— he raised the dead (Lk. 7 : 11-17; Jn. 11 : 1-44 — widow’s son in Nain, and Lazarus of Bethany).

3.2. Jesus’ compassion is the reflection of *God’s love* which in the prophetic understanding is *compassion compounded with grace*. The prophets describe the unique character of Yahweh’s compassion as *Hesedh*, a Hebrew word variously translated into English as compassion, mercy, kindness, devotion, faithfulness and grace. Compassion qualifies the relationship between man and man (family relationship) and between God and man (covenant relationship). In fact it is compassion which transforms God’s judgement to salvation and restoration. (cf. Amos 4 : 6-11; Hos. 11 : 8). Also Isa. 54 : 7-8, 10; Jer. 31 : 3).

The English word, Compassion comes from the Greek *spalgchnon* meaning intestines or bowels, entrails or heart that is to say, the inward parts from which strong emotion

arise. It is a movement or impulse that wells up from one's very intestines, gut-pity.

The quality and effects of Compassion can be better understood, by analysing the story of Jesus' raising the Widow's Son at Nain (Lk. 7: 11-17); The elements of the story are:

V.12....a man who was dead was being carried out, the only son of his mother, and she was a widow;

V.13. When the Lord saw her, *he had compassion on her*, and said to her, 'Do not weep'.

V.14. And *he came and touched the bier*. . .
And he said, 'Young man, *I say to you arise*'.

V.15. *And the dead man sat up, and began to speak*.
And he gave him back to his mother.

V.16.. and they glorified God, saying,
'A great prophet has arisen among us!' and
God has visited his people'

The story concerns a woman, and a widow.

Even if a woman enjoyed a comfortable position within the family, as mother and a parent, compared to women in other eastern cultures of the time, they were not given due place within Jewish society. They were not permitted to become disciples of rabbis, or to become members of political parties like the Zealots and Sadducees, and religious sects like Pharisees and Essenes. It was popularly held that girls were born as a result of God not answering the prayers of expectant Parents! Friendliness to women outside the family circles was misunderstood and assigned to misconduct. (Mk. 2:16).

Jesus was different from his contemporaries and most of his later followers, in his approach and valuing of women. He treated them same as men, giving them equal dignity and importance, and to him all women in need were the same, young or old, relatives and others, and even gentile women (Lk. 4:38, 8:42-48; 13:10-17; Mt. 15:21f; Mk. 7:25; Jn. 4:7). He could count several women among his friends, supporters and followers (Lk. 7:36-50; 8:2-3; Mk. 15:40-41 parr; 16:1; Jn. 11:5; 20:11-18); he appreciated Mary's choice to be a disciple (Lk. 10:38f). To him, all who did the will of God were his mothers and sisters (Mk. 3:34-35 parr). He dared even to mix with prostitutes (Lk. 7:37; Jn. 8:11). He did not care anything for his own prestige or the conventions, when it came to persons in need. They were all people. His recognition of them struck at the roots of prejudice, discrimination and alienation.

Jesus showed special compassion to widows. In the Jewish society they had no way of earning a livelihood and had to depend on alms and charity from the Temple Treasury; they were generally poor (Lk. 21:3; 7:12). His own mother was an early widow. He condemned the Scribes as those who devoured widow's houses (Mk. 12:40; Lk. 20:47). The widows were harassed and helpless, poor and oppressed.

The compassion of Jesus was the basis of his solidarity with the poor and oppressed; it was not a fetish with him it was a commitment. The humanity and sufferings of the people mattered to him; he took the hurt of all the marginalised seriously; they were God's children too. His telling her, 'don't weep' was the result of deep empathy, his feeling one with her in the loss of her only son. In the story of Lazarus raised from the dead, he wept

seeing Mary and the Jews weeping, being *deeply moved in spirit and troubled*. That is compassion — anguish rising out of the soul and body, from deep within. His words of comfort to the widow, were torn out of him; he must have sighed and groaned. He makes the suffering and grief of the widow, visible and audible; the pathos and poignancy, desolation and despair of death are mourned. 'His grieving was also an act of public criticism'. The plight and the sad situation of the widow and all the other poor and oppressed in that society is highlighted and the uncaring and indifferent dominant culture and consciousness are judged and condemned.

But, an amazing thing was done. His ability to enter into grief brought about a powerful action: life from death!! The newness that God gives when the promises of the old are ended.

Note. The tenderness and graciousness as elements of Jesus' compassion — he gave back the young man, raised up from the bier an only son, to his mother — for her fellowship and support.

Newness comes only through pain and grief. New beginnings arise from grievous endings. What authority, he commands even the dead to rise, and they obey him! Jesus himself testified to this (Mt. 11:5). The raising of the dead, points to his own death and resurrection. 'Death is swallowed up in victory.' O death, where is thy sting? O death (grave) where is thy victory?' (I Cor. 15:54-55). The mighty act of God in raising Jesus from death, and making him Lord, the Christ, flows out of his compassion for the world and the broken human community. The compassion of Jesus results in the reconciliation of the world and humanity with God, a new creation of human community and cosmic order. (Phil. 2:1-11; II Cor. 5:17-18).

Freedom and risk are vital elements of Jesus' compassion. Jesus' acts were spontaneous. He took his own decisions. He chose his own time. He did not care for the consequences, when it came to helping others. Lazarus was raised, just before his arrest and death in Jerusalem. He knew going to Bethany, near Jerusalem, at the time was dangerous. But, he set his face towards the city! In this story he touched the bier; it was unclean and required a seven-day isolation. It was unimportant for him. He took the risk. His flouting of conventions, including the cleansing rites and healings on the sabbath always got him into trouble with the scribes and pharisees. One of the reasons, the Jews wanted to kill him was because of his healings on the sabbath (Jn. 5:18). But to Jesus rules and practices did not matter. What concerned him were *principles and persons*. That was his conflict with the leadership. Need of persons took priority over everything else. That was his freedom — to serve and to save.

The compassion of Jesus was part of his prophetic ministry. His teaching and work were recognized by people as from a prophet. (Mk. 8:28 parr; Jn. 7:40). To be sure, he was more than a prophet; He is the Christ (Mk. 8:29 parr; Jn. 7:41). He always held up the people before God, his Father and their Father, and even gave himself to them as a ransom, for their salvation.

This wonderful story ends with the most wonderful praise. 'God has visited us', recalling the announcement of the birth of Jesus: Joseph is told that Mary his wife shall bear a son and he shall be called, 'Jesus, for he will save his people from their sins' (Mt. 1:21). Isaiah prophesied that he shall be called 'Immanuel' (Is. 7:14)

and Mathew paraphrased it to mean 'God with us' (Mt. 1 : 25). John, the evangelist witnessed to Jesus' life saying, '...the Word became flesh and dwelt among us, full of grace and truth' (Jn. 1 : 14). What is said here is about the visible presence of God among people, the *Shekinah* (Ex. 25 : 8,9 ; 40 : 34). The presence of God in Jesus, in the world, taking upon himself the sin and suffering of humanity brings about the healing and release of the broken victims into community; the restoration of people to wholeness for full participation in community as free persons and a responsible fellowship; and the transformation of society and its dominant forces which by their sinfulness create the crushed persons and broken community. The radical commitment of God to people who were oppressed and cried out to Him, was seen as a subversive activity, which threatened the rulers and religious leaders of the world. The words, actions and service of Jesus, which restored hope in people and created a new consciousness in them for community under God's rule — threatened Herod, and the chief priests pharisees and scribes. They accused, charged and killed him for stirring up and perverting the people and leading them astray (Lk. 23 : 5, 14 ; Jn. 7 : 12). In other words, for subverting the status-quo, stability and security of the national society ! The raising of the dead young man and giving him back to his mother undermined the social order in which women and widows had opportunity, and the poor and oppressed could stand up for themselves and claim their own.

3.4. The compassion of Jesus led him to commit himself to destroy suffering and to liberate the people from their hopelessness. But, how ? Only by reversing worldly values and by giving up success and honour in his ministry to enter into the sufferings of people. 'Only the willingness to suffer can conquer suffering in the world. Compassion destroys suffering, by suffering with and on behalf of those who suffer'. In this realisation, Jesus followed the exilic and post-exilic prophetic tradition. Like Jeremiah, he was moved to tears. In his utterances Jeremiah 'opens up the dimension of pain. It is a two-fold suffering, the suffering of those upon whom the judgement has come but at the same time also God's grief over his people. And then this is the important thing — Jeremiah himself enters into this two-fold suffering ; it weighs upon him, and he speaks of it as his own affliction' (G. von Rad). This is new, and so different from the symbolic acts of Intercession and sacrifices. *Intercession*, is a sacramental function of the prophet-priest, but *self-offering* of the prophet himself to reconcile God and people, is the unique thing, absolutely fulfilled by Jesus.

Jesus's compassion flows out of his 'Abba-experience', an experience of God, as compassionate Father. G. von Rad writes that the prophet does not only share God's knowledge but he is also filled with God's own feelings and emotions to the point of bursting. 'The secret of Jesus' infallible insights and unshakeable convictions was his unfailing experience of solidarity with God, man and nature... The basis of solidarity or love is compassion. If God is compassionate then goodness will triumph over evil, the impossible will happen and there is hope for mankind... Faith and Hope are the experience of compassion as a divine emotion.

3.5. The Key verse of this study conveys that Jesus 'saw the crowds and he had compassion on them, because they were harassed and helpless like sheep without a shepherd'. In Greek, the word *ochlos* means the 'masses without guidance and direction ; the multitude without political and spiritual meaning' — men and women who are disorganized and lack a collective identity. It is these

people who came to Jesus (as they earlier went to John the Baptist) seeking comfort and to find fulfilment. Much of the activity and thought of Jesus cannot be understood and the effect he had upon people cannot be grasped without knowing him as one who was moved with compassion for the poor and oppressed. Compassion is a response to suffering. The pain of the plight of people went through his heart. 'Their suffering came to him, went into him so that he had to, and wanted to identify with them ; I became one of them, he saw himself in these people... He preached the Kingdom of God to these (accursed) masses and made present their liberation in words, parables and healings (Jurgen Moltmann, UIRM, Tokyo, Aug. 1976).

The encounter of the crowds (*ochlos*) with Jesus began to increase their awareness of themselves, see purpose and direction in their lives, become subjects of their own history (from being the objects of others' history) and therefore people (*Laos*). The central thrust of Jesus' ministry was to 're-people' the 'de-peopled' (Harvey Pekins, CCA Nov. 1977). Jesus gave back to the nameless masses collective identity, dignity, respectability, participation in their own destiny. The rulers who despised them became afraid of them ! (Mt. 21 : 23-27 ; Mk. 11 : 27-33 ; Lk. 23 : 5, 14 ; Jn. 7 : 45-49). People hung upon his words (Lk. 19 : 47), and the rulers felt that if they 'let him go on thus everyone will believe in him...'. It was critical; they had to put him to death lest the people should rise up and overthrow the perverted social order in which they had no place. Crooked Caiphas overdid himself when he prophesied, 'that Jesus should die for the nation, and not for the nation only, but to gather into one the children of God scattered abroad.' The crowd (*ochlos*) had become people (*laos*) indeed ! 'Not to use the word "laos" for the whole of Israel, but only for the "ochlos" was revolutionary indeed' (H. Perkins). For the word was used without including the leaders, who betrayed the people, and indicates a new community where leadership will be a collective responsibility under God's rule. The elect community had failed and God in Jesus, calls into being a new community with a new history and a new code of conduct.

4.0. PROPHETIC MINISTRY : The Politics of Compassion and Justice :

Walter Brueggemann in his book, *Prophetic imagination*, postulates that 'the task of prophetic ministry is to nurture, nourish and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around us.' In this light, the prophetic ministry has a two-fold function :

- (a) To bring the community to the realisation of the end of a social reality that the dominant (ruling) culture tries its best to perpetuate, and the only way to pierce the 'numbness' of their consciousness and 'denial' of the end is by the public presentation of grief ;
- (b) To bring the community to the realisation of a new historical beginning by the action of God in his own inherent authority and gracious freedom, and that the only way to pierce the 'despair and unbelief' is by the public presentation of hope.

The foregoing analysis of Jesus' compassion makes it clear that Jesus carried out the public presentation of both grief and hope, in true prophetic tradition, embodying both in his own person. It is also clear that hope (fulfilment of promises, newness of things) can only come from grief (anguish of repentance and assurance of faith).

The key-verse of this study describes the ministry of Jesus saying, that he went about teaching, preaching and healing — all of which actions stemmed out of his compassion. His compassion was the means of his solidarity with the marginalised, and the vulnerability (openness and risk) of his solidarity with the poor was the basis of his *authority* both his compassion and authority came from his *freedom to be and to do*, after the Will of God ; *being present* within and *yet being transcendent* over the enslaving human situation !

Preaching : Jesus preached the gospel of the kingdom. 'the time is fulfilled, and the kingdom of God is at hand, repent and believe in the gospel' (Mk. 1 : 15). 'The Spirit of the Lord is upon me, because he has anointed me to preach the good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind ; to set at liberty those who are oppressed ; to proclaim the acceptable year of the Lord' (Lk. 4 : 18-19). Both these announcements declare the coming of God's kingdom, which will end and displace the present kingdom(s) principalities and powers and usher in a new age, a new beginning in which the tyrants and oppressors will be judged and the captives (bond-slaves), the crushed and broken-hearted will be lifted up and released. The old order will be replaced by the new reality, in God. So repent (grieve for the end) and hope (recognise and accept the new beginnings). The kingdom of God is a gracious action of God, a growing consciousness (Mt. 13 : 33 ; Mk. 4 : 26-32) and a new situation of perfect fellowship. While the Kingdom of God is offered to everyone, strangely enough it is the marginal ones, the victims of oppression and the hopeless who receive it, in amazement, surprised that futures are given to them that had no future ! The Beatitudes or Blessings are presented by Luke together with woes (Lk. 6 : 20-26). The woes form the most radical criticism, pronounced against the dominant community : the rich, the full, those who laugh and those enjoying social approval. The blessings form the most radical energy to those who are poor, hungry, weeping and persecuted — the hopeless. Blessings open new possibilities : mercy, forgiveness, salvation, light and peace, against slavery ; guilt, judgement, darkness and enmity. Jesus' readiness to forgive sins struck at the very roots of social control and religious authority, for in a society without an apparatus for forgiveness, its members have to live forever with guilt and punishment of their 'sins'. The hope offered by Jesus is not the 'cheap, cross-free' hope enjoyed by the dominant consciousness — it is easy for those who are rich, full, can laugh and have a social status — but it is the hope that is costly and transforms those who are poor, hungry, sad and marginalised.

Teaching : The prophetic word of criticism (grief) is always addressed to the dominant community, which will not listen (Isa. 6 : 9-10) ; in the time of Jesus it is to the pharisees and scribes, the sadducees and elders and the Herods. The prophetic word of energy (hope) is addressed to and readily received by the subject community of the marginal people. Again, the prophetic word represents a

radical change, a break with the past, a discontinuity between what has been and what will be ; what the dominant consciousness *clings* to and the alternative community *yearns* for ; it is those who yearn, who receive the amazing. The newness Jesus brings from God.

Both the parable of the Good Samaritan (Lk. 10.33) and the parable of the Good Father (Prodigal Son) speak of the alternative consciousness from which the dominant consciousness is both criticised and energised. The Samaritan by his action judges the way of the dominant community which disregards the marginal, keeps the outcasts forever outside ; the Good Father readily embraces the errant son, thus condemning the 'righteousness of the Law' which strengthens the society that never takes back the social rejects or drop-outs. In both cases, compassion replaces the indifference to pain and inability to suffer, with noticed pain and articulation of the suffering. 'The internalisation of pain' leads to external transformation.

Healing : The healings of Jesus were at once public criticism of a heartless, uncaring society, as well as the offer of new life and opportunity for the sick and the suffering. But it is the cleansing of the leprous persons that conflicted with the norms of society relating to 'clean and unclean'. Eating with the outcasts and sinners seriously questioned the fundamental morality of society. God's justice/compassion was equally available to the clean and unclean, the right and the wrong. Jesus was fulfilling the Law towards the very humanness it proclaimed to give, but did not really obstruct a right relations.' Jesus' readiness to heal on the sabbath, destabilised a social mechanism which became an enslaving instrument. Thus prophetic criticism was turned into a tool to undo the dominant culture ; prophetic energising became an end towards producing a new consciousness and creating an alternate community boldly manifesting justice and compassion.

The *crucifixion* of Jesus is the ultimate act of prophetic criticism, proclaiming the end of the world of death, by taking the death, the people would die, into his own person. This ultimate criticism, is 'one of passion and compassion that completely undermine the world of competence and competition'. Such a way of understanding the freedom of Jesus to give himself to the liberation of those who needed his help, his friends, leads to the fact of *his resurrection*. The Resurrection of Jesus is the ultimate act of prophetic energising proclaiming the new future, for all persons. 'The resurrection can be only received and affirmed and celebrated as the new action of God, whose province it is to create new futures for people and to let them be amazed in the midst of despair'. On the one hand it is seen as a threat for the rulers (Mt. 28 : 11-15) ; on the other hand, Jesus announces his supreme authority (Mt. 28 : 18). He is the new ruler, displacing all the old rulers and their ruling consciousness ; he offers a new history to all people who stood, heretofore, outside history, giving them a new identity and a new purpose.



IN SOLIDARITY WITH THOSE WHO ARE THIRSTY

CSI Synod Emergency Drought Relief Programme

AN INTERIM REPORT APRIL to JULY 1983

Introduction :

Natural calamities like floods and drought are fairly frequent occurrences in India. Generation after generation the teeming millions of this land, so used to these disasters and consequent endemic poverty, have come to accept these as their fate and as unavoidable part of their life. But the Church in India, more than the National Democratic Government, is unable to accept this fatalistic plight of the people. For the Lord of the Church has given the mandate to the Christians to Preach the good news to the poor (Luke 4 : 19), Feed the hungry (John 6 : 5), and Quench the thirsty (Matthew 25 : 35 to 40) and thus serve the 'Least of the Brethren' so that they may have life in all its fulness (John 10 : 10).

Drought Situation :

Inadequate monsoon rains in the year 1981 and total failure of the monsoon in 1982 have resulted in acute scarcity even for drinking water. Some of our dioceses like Madras and in a smaller way Madurai-Ramnad, Tirunelveli and North Karnataka have had carefully planned well digging programmes for providing drinking water to the most needy communities in their diocesan areas. But even at the Synod level the Working Committee had assigned in 1981 to the Synod Council for Technical and Vocational Training (CSI-CTVT) the task of implementing a two year programme called 'the drinking water well digging schemes' — Phase II at a cost of Rs 25 lakhs. This was mainly funded by EZE BONN giving Rs. 20 lakhs. But a local contribution of Rs. 5 lakhs was raised in the CSI area. Thus the role of the CSI Synod has basically been a catalyst to encourage and enthuse the dioceses to move into this area of service to the needy communities regardless of caste and creed.

But suddenly in the month of March 1983 the newspapers were replete with reports of widespread drought conditions not only in Tamil Nadu but in all the four states of the South. It was in that context the Working Committee of the Synod, meeting on 5th March resolved to respond to the grave drought conditions through a Synod level emergency drought relief programme with a projected budget of Rs. 50 lakhs. The Synod Treasurer was asked to make available at least Rs. 5 lakhs forthwith for this purpose. The Relief and Development Committee of the Synod was asked to set up a suitable machinery with experts. Thus was formed the Synod Drought Relief Cell with a Special Officer together with an advisory team including the Director of CTVT, the Director of the Tamil Nadu Christian Council Economic Life Committee, the Chief Zonal Officer of the Southern Region of the Indian CASA and a few other experts.

Mode of Operation :

Thus the Synod drought relief programme could start their work only from the end of March with the appointment of a Special Officer, Mr. S. D. A. Sunderraj, who has nearly 2 decades of experience with the work of India CASA. The infrastructure included diocesan level special appointees for drought relief work with local teams who were to identify the worst affected localities and also the appropriate method of bringing urgently needed drinking water to the needy communities so identified.

Thus 15 diocesan representatives who met at Conference in Madras on 5th of April 1983 accepted the simple manual of operation of the programme and agreed upon to provide three modes of drinking water supply to at least 300 affected communities.

1. Bore wells.
2. New open wells or deepening old open wells.
3. Lifting of water through tankers, cartloads and even through pipelines.

The Water Development Society of Hyderabad was contacted and an advance of Rs. 1 lakh paid for their help in getting bore wells done at different dioceses where the water yielding points will be identified by the W.D.S. experts. At the same meeting each of the 15 dioceses were urged to go ahead with the work on the first unit of water supply and funds were released immediately for that purpose. It was agreed that proposals for further units of water supply as identified by the local authorities in the diocesan areas would be forwarded to the Special Officer within a week or ten days, to screen them and provide funds urgently. This process was set up to speed up matters. But this worked only with some 50% of the dioceses. Therefore the Special Officer undertook an urgent visit to 5 dioceses in Tamil Nadu and Kerala to personally help with the local programme planning.

Accomplishment :

The Special Officer has received reports from 15 dioceses indicating that drinking water supply has been provided for a total of 258 communities covering nearly two lakhs of thirsty people and the total amount spent on this is a little over Rs. 10 lakhs as reported at the meeting of the Synod Drought Relief Committee on 7th June 1983.

It may be noted with great satisfaction that all the dioceses have added a percentage of local funds to operate this programme. Voluntary labour is provided by the beneficiaries in digging and deepening wells.

Also it is well known, that the Madras Diocese has exceeded their target of 200 wells. Synod subsidised eight of those wells. CASA — Church's Auxiliary for Social Action, which is the Social concerns arm of the Churches in India have also utilized 427 tonnes of gift wheat through the various CSI dioceses as Food For Work in the drought relief programme of well digging/deepening and desilting of percolation tanks.

Extension of Programme :

It was agreed at the meeting that the emergency drought relief work be extended till the end of July, attending to the further requests for drinking water supply to a further 200 communities at least, utilising the balance funds, which would be about Rs. 12 lakhs.

Conclusion :

The Synod of the CSI is most grateful to each of the donors, the drought relief cell committee members, the diocesan level workers and all the Bishops and others concerned for their ready co-operation in providing the most needed drinking water supply to a considerable number of poor people who otherwise would remain neglected by the Governmental and other agencies. We are grateful also to the EZE BONN who have come forward to fund the drinking water scheme — Phase II programme of the CSI which will be the means for our continuing this vital ministry. Already in May the CTVT had organised a Seminar on Water Management, both long term and short term in the Southern part of India and other studies and researches in this regard are also being pursued so that the Church may intelligently and with proper co-operation with the Governmental and other agencies offer its hand of service in procuring the basic need of drinking water for our fellow countrymen in South India. May God be praised and may He guide the Church of Christ to fulfil His purpose and will on this earth as part of the coming of His Kingdom (Luke 11 : 1 to 4).

S. D. A. SUNDERRAJ,
Special Officer.

REVD. M. AZARIAH,
General Secretary.

Sr. No.	Diocesan Area	Drinking Water Wells			No of Beneficiaries
		Bore Well	New open Well	Deepening of open well	
1	Coimbatore	2	—	—	2,000
2	Dornakal	—	5	38	27,000
3	Karnataka—Central	5	—	—	5,000
4	Karnataka—North	10	—	1	15,000
5	Karimnagar	—	3	56	15,000
6	Madras	1	7	—	25,000
7	Madurai—Ramnad	2	2	5	9,000
8	Kanyakumari	2	9	5	8,000
9	North Kerala	—	3	1	19,000
10	South Kerala	—	20	8	16,000
11	Tiruchirapalli—Thanjavur	5	5	—	10,000
12	Tirunelveli	5	5	—	10,000
13	Vellore	—	—	38	19,000
14	East Kerala	—	1	—	2,000
15	Nandyal	—	4	10	14,000
		32	64	162	1,96,000
TOTAL : 258 Wells.					

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NEWS from the DIOCESES

MEDAK DIOCESE

On July 19, 1983, 15 deacons were ordained as Presbyters by the Rt. Rev. Dr. P. Victor Premasagar at the Medak Cathedral. One among them is a lady — Rev. Dorothy Hill who is known for her evangelistic zeal. This was the first ordination of woman from Medak Diocese. Along with the Presbyters Mr. K. A. Vasantharao was also ordained as deacon. He is a graduate from A.C.T.C. A special retreat was held for the ordained on the Sunday.

New Venture : 14 Evangelists were commissioned to serve as full-time church workers in the Diocese. These evangelists were trained in Medak at the Medak Evangelists Training School, under the leadership of Rev. R. A. Marsh. To train evangelists for villages and extension work is the diocesan venture and the programme is entirely supported by the prayers and the 3% contribution by those who are committed themselves to strengthen the evangelistic work.

* * *

KARNATAKA NORTHERN DIOCESE

The Clergy Retreat : Retreat for the Diocesan Clergy about 70 in number was held at the Ecumenical Christian Centre, Bangalore from June 27-30, 1983 under the tutelage of Bishop Dandin. JESUS CHRIST — LIFE OF THE WORLD — was the theme which was ably presented by leaders Rev. Fr. Jacob, M.L.A., Dr. K. C. Abraham, Rev. M. Azariah, the General Secretary, and Dr. O. V. Jathanna. Expressing the joy and contentment many said that the retreat surpassed their own expectations and served as a spiritual battery charge for those who came empty and left revitalised. Singing, worship, fellowship and the service heightened the spiritual dimension.

It is reported that the E.C.C., quite generously offered the hospitality, meeting almost all the financial commitments.

* * *

KRISHNA-GODAVARI DIOCESE

The Moderator, Most Rev. I. Jesudasan toured in the Diocese recently, visiting some of the places like Masulipatnam, Eluru, Rayanpadu and the Flora Ananda Rao Memorial Project at Vijayanagaram. This was his first visit to the Diocese. Bishop T. B. D. Prakasarao was with the Moderator all through and presided over a well-attended felicitation function held at the Diocesan Hall, Vijayawada. Rev. Muthyalu took active part in the function and joining the other clergy, thanked the Moderator for his visit.

The Moderator, in a fitting manner, extolled the members to be always one — 'Plan together, Pray together and work together as a team'.

Excerpted : Mr. B. DAYANANDAM,
Vijayawada.

* * *

COIMBATORE DIOCESE

As usual, this year Diocesan Youth Summer School was held at the Diocesan Retreat House, Wellington, Tirunelveli, from 26th April to 30th April, 1983.

The prime purpose of the Summer School is to generate leadership qualities among the younger generation who are the future care-takers of the Church and to elicit the talents concealed in them.

The Summer School paved the way to the participants how to conduct WORSHIP, how to take SUNDAY SCHOOL, and how to conduct YOUTH FELLOWSHIP with talk and demonstration. The participants also performed model Worship, Sunday School and Youth Fellowship. After this, they felt that they have got some ideas and instructive training to exercise those in their Pastorates.

This year one more programme was mooted in the Summer School. That is the Bible study which is becoming popular in the dioceses through Pastoral Aid Department. Different methods of Bible Study were taught to the delegates and they were encouraged to take bible study in their churches.

The Rt. Rev. J. THANGAMUTHU, Bishop of the Coimbatore Diocese spoke about Churchmanship, which gave the knowledge to the delegates about the structure and the administration of the Church of South India.

Everyday their spiritual bread was met by throbbing devotions and educative bible study.

Very good discussion about the role of the youth in the Church ministry Address about stewardship, stimulated them to perform stewardship activities in their Churches. Laugh provoked items in the Camp Fire on the last day. Another interesting thing is, the delegates sacrificed one delicious dish during the camp and gave that money Rs. 100 to the Bishop for Indian Fostership Scheme which was appreciated by the Bishop.

The summer school came to an end with the dedication service by the bishop.

REV. JAYAKUMAR,
Diocesan Youth Work Convenor

* * *

TIRUNELVELI DIOCESE

MULTI-SECTORAL RURAL DEVELOPMENT PROGRAMME

Palayamkottai Area :

The project, designed as purely relief project, during the period when the district reeled under severe drought in the early and mid seventies, turned out to be a development project. The project area was selected after a careful study and consultation with the collector of the District. Unlike other projects a detailed survey of the area was undertaken with a team consisting of a sociologist, a statistician, and investigators. After the completion of the

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survey which took nearly a year, a survey report was prepared. Based on the survey report a long term project was initiated. The main object of the interim project was to train and prepare the experienced personnel for the execution of a bigger plan.

The main objectives of the interim project were :

- i. To provide irrigation facilities to the small and marginal farmers by helping them to deepen the irrigation wells.
- ii. To make available crop loans.
- iii. To make available plant protection equipments.
- iv. To improve the skills.

During the execution of the interim project a long term project was sanctioned, which was formally inaugurated by the Collector of the district on 2nd December 1981. The number of Revenue villages to be developed is 77. To start with 20 core villages have been selected for intensive work.

The staff are given frequent training to refresh to make them fit for further work. They are also sent to other centres for training in health and other fields.

The staff conduct regular Non-Formal Centre on all the six days of the week. Women patronize Non-Formal centres more than men. Attendance becomes very thin on rainy days and during inclement weather. When once they are in the centre the members evince real interest to read and write and in all matters relating to village development.

The Project area abounds in wells for irrigation with electric Motors and pumpsets. Most of them are owned by small and marginal farmers. When the pumpsets fall into disrepair the owner has to spend a sizeable amount to repair it by running after the mechanic who has to be brought from the district Head Quarters. To alleviate this about a dozen wards of the small and marginal farmers were selected and given intensive training in the maintenance and repair of the electric motor and pumpsets for a period of six months. One such training was over in

October 1982 and one more has been started. We have to start two more. Experience shows that the wards are benefited and have gone to the extent of undertaking repairs independently.

As almost all the members in the target group belong to the agricultural labourers, they are without any work for about 4 months in a year. Hence it has become necessary to supplement their income. To achieve this end local skills are developed. The skills are selected with reference to the local art and availability of raw materials. Brick Kiln, Lime Kiln and Appalam making Unit have commenced production and are thriving well. The success is in direct proportion to the co-operation of the local people whose skills are developed. Local skills are identified and the manufacture of Agarbathy, Chalk-Piece, stone quarrying and crusting with manual labour etc. are in the offing.

Work among women is done by forming Madhar Sanghams. Though a number of Madhar Sanghams were formed previously most of them are dormant as they were not tailored to the needs of the villagers. The villagers were not associated in its formation and function. Such Madhar Sanghams have been reorganized and made to function. The result is encouraging. In one or two Madhar Sanghams the attendance is so great that it required bifurcation and feeding through a lady animator. The members are given Non-Formal education and through it given instructions on health and sanitation, nutrition programmes, sewing and embroidery, kitchen gardening and small savings, where there are Balwadis, the parents are motivated to send their children to it and dormant Balwadis have been activated. On health and sanitation the local primary health staff are associated and the members are taught to take advantage of the preventive steps like vaccination, immunization programmes. The co-operation of the members is very encouraging.

All work and no play makes one dull. To avoid this the members of the Madhar Sanghams are taken on study tours to their areas like Island of Peace, Kalakad where sanghams are functioning extremely well. They are also taken to places of archaeological interest and sight seeing.

B. THOMAN DAVID,
Project Administrator.

Attention Readers

In view of the increase in postal tariff and high cost of printing, it was resolved in the Synod Working Committee of July 2, 1983 to increase the annual subscription of South India Churchman from January, 1984 as follows :

Subscription in India	Rs. 12.00
Single Copy	Rs. 1.50

Overseas Subscriptions :

			Sea Mail	Air Mail
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‘Luther Shadows’

10th November this year marks the 500th anniversary of the birth of church reformer Martin Luther. Noting changes in recent years which have broadened ecumenical interest in this anniversary, a statement from the council of the Evangelical Church in (West) Germany also refers to ‘shadows which the light of this man’s life brought with it’.

Since the Reformation there has been a deep split within Western Christianity in addition to the schism dividing the Eastern Churches. The call for ecclesiastical reform, which was heard repeatedly in the late Middle Ages, did not lead to a renewal of the one Church, but to the formation of separate churches which split into more and more denominations. It has become hard to believe in the One, Holy, Catholic and Apostolic Church because the fact there are a great many quarrelling churches seems to contradict this idea. The Universality of faith is hidden behind the provinciality of autonomous regional churches. This does not only imply the richness of diversity; the lack of a sense of belonging together and of unity detracts from the power of the Gospel to win others to the faith.

People of the most different kinds have claimed Luther for themselves. He has been misused, misrepresented, hero-worshipped and trivialised. He himself waged a fierce battle in his life-time against the other-worldly enthusiasts, or ‘prophets’, who were causing the breakdown of Church and public order alike.

Unquestioning obedience and permanent protest both equally originate in a mistaken differentiation between law and Gospel, between the worldly and the spiritual realms.

The Protestant church system, entrusted out of necessity to the protection of territorial princes and municipal authorities, seemed for centuries to be virtually an institution of the state. Protection became a shackle, and for a long time Luther’s successors remained almost silent on matters of public interest affecting society as a whole.

Although Luther’s early writings about the Jews are still important today, the comments he made on this subject in old age were disastrous. No-one can approve of them today.

These are, however, only the negative aspects accompanying the total renewal of Christian life brought about by Martin Luther. The example of an individual who persevered in a disrupted world, drawing strength from his

experience of God, and believed in the Gospel despite the division of Christians into warring factions, encourage us not to abandon our faith in God’s good intention towards us despite the adversities of the present-day world, and not to blame the failings of the Church on the Gospel. The depth and strength of a faith that can move mountains is more powerful than any feeling of hopelessness or depression which may befall us. God is, according to Luther’s teaching, hidden behind the opposite. We must therefore break through appearances to the essence of things and there find the God who is a ‘glowing overfull of love’. Of course, only those who interpret suffering in real life from the point of view of the cross of Jesus Christ can believe this. Without the Cross there is no resurrection . . .

* * *

Evangelistic Crusade on New Pacific Nation

Canadian evangelist Barry Moore conducted a five-day evangelistic crusade, here in Koror, Belau. Held in the auditorium of the Micronesian Occupational College, these meetings attracted an aggregate attendance of six thousand.

The newly independent Republic of Belau encompasses ten islands which lie 500 miles due east of the Philippines. The nation’s population is 14,800.

Local Christian leaders were enthused with the response. About 570 responded to the evangelistic invitation, and 53 per cent of those responding registered first-time decisions.

The Rev. Hubert Green, general Chairman of the crusade, stated at its conclusion that the small new nation faced spiritual needs. ‘The change in government, crime problems, and the emptiness and openness of the hearts of the people here made this the opportune time for this evangelistic thrust,’ he maintained.

The Canadian evangelist, who was ministering about ten thousand air miles from his home base in London, Ontario, described the experience as ‘five fantastic days’.

Moore and his Crusade Evangelism International teams have been involved in evangelism in Canada and elsewhere since 1960. In that time, he has conducted more than 500 crusades in nations around the world.

— WEIS



MINISTRY BY THE PEOPLE

The following is excerpted from 'Ministry by the People', a collection of reports on the progress of theological education by extension newly published by the World Council of Churches. In the excerpt, F. Ross Kinsler, editor of the book and New York-based staff member of the WCC theological education programme, outlines the changing focus of theological education in the world.

When the Theological Education fund came to a close in July 1977, Dr. Shoki Coe, the Director, summarized the TEF's twenty years' work in the regions of the third world. He characterized that period as a progressive search for quality, authenticity, and creativity. The first step was to build up strong institutions for academic excellence, largely following the assumptions and patterns of Europe and North America. The second was to examine critically the relevance of these institutions for the various socio-cultural and ecclesiastical contexts of the third world. The world was to encourage new methods and approaches that would respond more flexibly more widely, and more effectively to the ecumenical demands and global needs of our time.

It was in July 1977 that the Programme on Theological Education was created to carry on the work of the TEF within a wider, six-continent perspective. The PTE chose to focus its mandate upon 'ministerial formation' which was interpreted in the broadest sense to include all the people of God and in the particular sense to be concerned with 'enabling the enablers'. By choosing this focus the PTE affirmed clearly that theological education is not an end in itself, that it is not simply an academic or professional enterprise, that it is not even bound to institutions. Ministerial formation is as concerned with personal growth and

maturity as it is with theological knowledge, with spiritual gifts and commitment for service as well as pastoral skills. These qualities and aspects of leadership can perhaps best be identified and fostered within the practice of ministry in congregations and communities. They are as important for ministry in Europe and North America as they are in other regions.

The principal model for ministerial formation is Jesus himself, who continues to call his followers into his ministry and mission, and the classic text is Mark 10:42-45, which speaks of service and self-giving. One of the enigmas we face is that theological education, along with all other kinds of education, leads to privilege and power, whereas ministerial formation is fundamentally concerned with servanthood.

Once again it appears that theological education by extension is a significant alternative response to the spiritual and social dynamics at work in the churches and in the world. By placing the academic as well as the practical aspects of training in the normal context of life and ministry, it may be possible to integrate them more effectively in relation to real human problems. By taking theological education to those who are already serving in their congregations, supporting themselves and their families, and making their contributions in society, it may be able to avoid the professionalization and elitization of the ministry. The challenge to the extension movement, which is the mandate of all theological education, is to motivate, equip, and enable the people of God to develop their gifts and give their lives in meaningful service for others.

—E.P.S.

CORRIGENDUM

BIBLE SOCIETY OF INDIA advertised for AUXILIARY SECRETARY for Auxiliary at Delhi—The following correction is notified for information of all concerned. Applicants should be University 'Graduates with Diploma or Degree in Theology with 10 years experience in the line'. Candidates should be around 40 and 45 years of age, fluent in Hindi, English, Urdu and/or Punjabi. Those with experience in distribution of Scriptures will be preferred other things being equal. The last date accordingly is extended to 30.7.1983. Apply on plain paper giving details of date of birth, educational/theological qualifications, experience etc., to pers. & Coordn. Manager, Bible Society, 20 M.G. Road, Bangalore-560 001. Those who have applied earlier need not apply again.

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For application form and other details apply to the Personnel & Coordination Manager, Bible Society, 20, M. G. Road, Bangalore-560 001 with a self addressed stamped (70 paise) long envelope before 10-8-1983.

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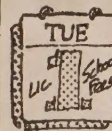
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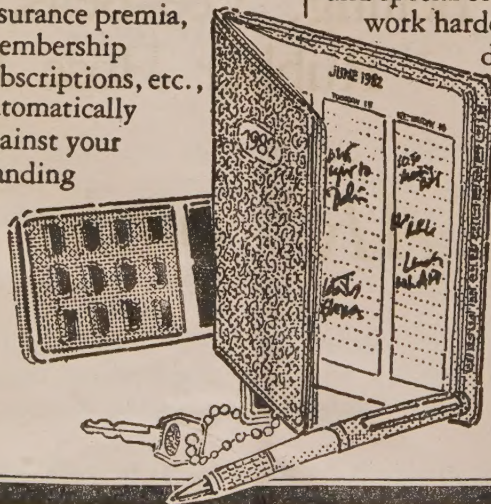
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Yes, a Savings Account at IOB gets you much more than interest. It also helps you pay your bills in time. List out your recurring payments for fixed amounts and leave standing instructions with our branch. And if there is enough money in your account to cover your bills, we will ensure they're paid on time.

By maintaining a minimum balance of Rs. 100 you can avail cheque book facility and avoid the risk of carrying large amounts of cash. This would also facilitate payment of your electricity bills, Water tax, etc. by cheque.

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GOOD PEOPLE TO GROW WITH

IOB SAVINGS BANK ACCOUNT

Gives more than your money's worth.

Today, You Could've Collected Face Value From Us

An INDIAN BANK CASH CERTIFICATE bought for a fraction of the face value three years ago would have got you that much money today.

If you aren't that patient to watch your money grow, there are certificates with shorter maturity periods from 12 months onward, available in a range of denominations.

For the handsome amount you get at maturity, INDIAN BANK CASH CERTIFICATES are a bargain—they offer you an excellent return on your investment.

Short or long term, INDIAN BANK CASH CERTIFICATES turn your investment into much larger amounts.

Think about it—and buy INDIAN BANK CASH CERTIFICATES as soon as you can. You'd be glad you did years from now.

More details at your nearest INDIAN BANK branch.

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Helps build your fortune.